

# LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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Volume II: *Shemot*

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In English rendition  
with Introduction and Notes  
by  
**Jacob Immanuel Schochet**

MISHPATIM

משפטים

A

I. In this *parshah* we read: "For all manner of trespass — about an ox, a donkey, a lamb, a garment, or any lost thing — of which (a witness) says 'this is it (the article of trespass),' the word of both shall come before the judges. Whom the judges shall condemn, he shall pay double unto his fellow."<sup>a</sup>

The *Gemara*<sup>b</sup> states that this verse refers to a bailee who argues that the object entrusted to him was lost in a way that would exempt him from making restitution — e.g., a 'gratuitous bailee' arguing that it was either stolen or lost; or a 'bailee for hire' arguing that there was an accidental loss beyond his control — and then took an oath to that effect.<sup>c</sup> Later, however, it was discovered that there was indictable negligence on the part of the bailee, and that he dealt falsely with his oath.<sup>1</sup> Thus the Torah rules

a. [Exodus 22:8]

b. [*Baba Kama* 63b. See also Rashi on this verse.]

c. [A 'gratuitous bailee' (*shomer chinam*) is one who undertakes to guard possessions on behalf of the bailor (owner) without payment. He is liable for negligence in guarding the object and for illegitimate use of it. If he claims that the deposit was stolen or lost through no fault of his, he must substantiate his claim with an oath and is exempt of restitution. A 'bailee for hire' (*shomer sachar*) undertakes to guard the deposit for payment. He is liable for theft or loss. But if the loss occurred through a force beyond his control, i.e., the degree of diligence expected of him could not possibly prevent it, he must swear to that effect and is quit.]

1. See *Kitzurim Vehe'arot-Tanya*, Mashbi'in oto, p. 57f., that *shevuh'ah* (oath) is an idiom of *sav'ah* (satiety), specifically in terms of 'He satisfies the desire of every living being' (Psalms 145:16).

'the word of both shall come before the judges . . . he shall pay double unto his fellow.'

It has been a frequent theme that all aspects of *nigleh*, the revealed part of Torah, are to be found equally in the purely spiritual realm. In fact, it is precisely because they are in the spiritual realm that they will manifest themselves in the material world.

The law relating to negligence, illegitimate use of a deposit given in trust, dealing falsely with an oath, and the ruling that 'the word of both shall come before the judges . . .' too, are to be found on the spiritual level.

II. The *Rebbe*, the *Tzemach Tzedek*, explains in a *maamar* how the verse 'For all manner of trespass . . .' relates to the spiritual *avodah* of man's soul.

We shall review parts of this *maamar*, with some additions by way of possible elucidation.

Every Jew has a deposit entrusted to him by G-d, namely the soul.<sup>2</sup> He must guard it so that it remain whole and will not be blemished, Heaven forbid. Moreover, he must elevate the soul to a level transcending its status prior to its descent; for the soul's descent into a body must be 'a descent for the purpose of an ascent.'<sup>d</sup>

This guarding of the soul also involves an oath, as our sages said that before a soul is made to descend 'it is administered an oath 'Be righteous and be not wicked.'<sup>3</sup>

'For all manner of trespass': when a person is negligent with the deposit, and is faithless to the oath, what is the cause? Scripture explains 'in the matter of an ox, a donkey, a lamb, a garment.' These are different aspects in the animal soul (as will be explained further on)

2. See *Shabbat* 152b ['The spirit returns unto G-d who gave it' — restore it to Him as He gave it to you, namely in purity], as well as other sources.

d. [See *Tanya*, ch. 37]

3. *Nidah* 30b

which lead to 'any lost thing', i.e., that the Divine soul is lost, until 'he says, This is it' — i.e., he will say of the *huh* (it) that it is *this*.<sup>e</sup>

*Zeh*, 'this' — in its true meaning — relates to holiness and Divinity. G-d alone can be referred to as *this*, for two reasons:

a) *Zeh* means 'this is *this*,' and that can be said only of G-d.

The reality of a created thing is not itself proper, but the Divine life-force that *continuously* makes it come into being, from nothing into something. To cite Maimonides' expression: 'There is no real being except for Him.'

b) *Zeh* means 'here it is.' Any one, regardless of where he may be, and at all times, can say 'here it is.' But this can be said only of G-d. Every creature is limited, cannot be everywhere, and thus cannot be referred to as *Zeh*. The existence of G-d, however, is familiar to everyone.<sup>4</sup> G-d is omnipresent, 'there is no place devoid of him';<sup>g</sup> thus of Him alone one can say *zeh* — 'here He is.'

Obstructions and concealments by the animal soul, however, cause man to be confused and to say of *huh* (it) that it is *zeh*.

III. Our verse categorizes the specific levels of the animal soul into four groups: ox, donkey, sheep, and gar-

e. [*Ki huh zeh* — that this is it.' *Huh* is third person singular, signifying something external and alien. *Zeh*, this, signifies something personal and present. The sinner confuses these two categories, taking that which is alien as personal, and the external as akin.]

f. [*Hilchot Yessodei Hatorah* 1:3-4: 'All beings are in need of Him, but He is not in need of them, of any of them. This is what the prophet says: 'But the Eternal is the true G-d.' He alone is true (real), and nothing else has reality like His reality. Of this the Torah says 'there is none besides Him; that is, there is no real being except for Him.']

4. Cf. *Torah Or*, Vayeira, p. 14b: 'Even children know of the existence of G-d . . . even though they do not comprehend the 'how and what'.'

g. [*Tikunei Zohar* 57:91b and 70:122b.]

ment. The *Tzemach Tzedek* explains in the *maamar* that ox stands for 'a goring ox';<sup>h</sup> donkey stands for 'a donkey feels cold even in the solstice of *Tamuz*';<sup>i</sup> garment stands for 'the treacherous deal very treacherously';<sup>j</sup> sheep stands for 'Israel is a scattered sheep.'<sup>k</sup>

One must be on guard against all aspects of the animal soul, for all of them can cause the loss of the Divine soul. Even so, every age has its own *kelipah* (aspect of evil) which requires a special battle against it. Thus we will deal mainly with the aspect of 'sheep' which relates specifically to our generation.

IV. The verse 'Israel is a scattered sheep' raises a question.

The term Israel denotes distinction,<sup>l</sup> while scattered sheep denotes a defect; why then is the term Israel used in conjunction with scattered sheep? This, however, is precisely the point the prophet is making: the Jewish people are called Israel, a name derived from 'for you have contended with [angels of] G-d and with men, and you prevailed.'<sup>m</sup> This means that an Israelite can prevail not only over humans but also over angels.<sup>n</sup> How, then, is it possible that he is so lacking in fortitude that he following everyone, being a 'scattered sheep'?

This was the argument of Haman — the denouncer above in Heaven — to Achashverosh, the Holy One, bles-

h. [Exodus 21:29]

i. [*Shabbat* 53a. Cf. below note t.]

j. [Isaiah 24:16. The Hebrew word *beged* means a garment; the same letters also read *bagad*, to betray. This etymological relationship between *beged* and *bagad* is to be found in *Zohar* III:276a; also *ibid.* 175a, and cf. *Sanhedrin* 37a.]

k. [Jeremiah 50:17]

l. [See Rashi on *Sanhedrin* 44a: 'Israel — the title of their sanctity.' See also *Lik. Sichot*, vol. IV, p. 1208f.; and cf. *ibid.*, vol. I, Vayeishev, note 29.]

m. [Genesis 32:28]

n. [See *Chulin* 92a: 'As it says 'Sarita — you have contended . . . ' I know that Jacob became a *sar* (master) over the angel.']

sed be He, whose is the end and the beginning:<sup>o</sup> 'There is one people, scattered and dispersed among the nations . . . and they do not observe the laws of the King.'<sup>p</sup>

'There is *am echad*, one people' means that there is a people whose essence is *echad*, oneness, who are able to establish oneness everywhere — even on the material earth, as it is written 'one nation on earth.'<sup>q</sup> Notwithstanding this magnificent distinction, however, 'they are scattered and dispersed among the nations': they are impressed and intimidated by everyone, and thus 'they do not observe the laws of the King' — the King of the Universe.<sup>r</sup>

V. Ideally, wherever a Jew comes he must take charge and guide the spiritual life, which is the true reality, of the whole city with its surrounding areas, and indeed the whole country. Instead, however, he loses himself. Not only does he fail to influence, but he is influenced and imitates all the follies of that country, environment or city.

Instead of persuading his environment to accept the *Shulchan Aruch* to be their authority in all matters, he accepts the environment as his authority, with the next-

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<sup>o</sup>. [See *Me'orei Or*, and *Kohelet Yaakov*, s.v. Achashverosh, citing an anonymous *Aggada*: 'And Haman said — this refers to the attribute of justice; to King Achashverosh — this refers to the Holy One, blessed be He, whose is the end and the beginning.' The name Achasverosh is thus read as a compound of *acharit* and *reishit*, and taken to refer to G-d (cf. below note r.). Cf. *Esther Rabba* 7:13 (and cf. also *Shir Rabba* 7:8).]

<sup>p</sup>. [Esther 3:8]

<sup>q</sup>. [II Samuel 7:23.]

The material world is one of plurality, differences and variety; yet even here Israel can establish oneness — uncovering the basic unity underlying a creation formed by the One Creator.]

<sup>r</sup>. [See *Megilah* 15b, interpreting the word King in Esther 6:1 as referring to the 'King of the universe.' See also *Zohar* III:109a (and similarly *Esther Rabba* 3:10) that the unqualified term King in the Megillah refers to G-d.]



door neighbour as his final authority guiding the total conduct of his household.

VI. The characteristic of 'Israel is a scattered sheep,' the lack of fortitude, extends so far that it is noted even in the education of the children who are the very hope and foundation of every Jewish home, of the whole nation of Israel. Here too there is no courage evident.

It is said of the Jewish people that even in the harshest *galut*, the *galut* of Egypt, 'the Israelites were distinctive — for they did not change their names, language and garments.'<sup>5</sup> In our times, however, there is such a lack of pride that people look for all kinds of ways to prevent the child from looking Jewish.

Ideally, when a Jewish child walks in the street it should be noticeable that there goes a Jew, for 'Israel' is a term of distinction. Instead, however, people are ashamed of their identity and seek to conceal it.

VII. This explains a *Gemara* dealing with the precept of restoring lost objects. The *Gemara*<sup>6</sup> asks why the Torah has to mention sheep among these<sup>s</sup> and concludes that this reference to a lost sheep is an unanswerable difficulty (because even without that reference it would be self-evident that the sheep would have to be restored to its owner). The special mentions of ox, donkey and garment<sup>s</sup> are necessary, teaching us special reasons why they must be restored when lost (as explained there in the *Gemara*), but not so the mention of sheep.

What, indeed, is the significance of the reference to sheep?

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5. [*Sifre* on Deuteronomy 26:5] See *Mechilta* on Exodus 12:6 and *Vayikra Rabba* 32:5 — that they did not change their names and language; *Lekach Tov* on Exodus 6:6 [and also on Deuteronomy 26:5] — that they did not change their garments.

6. *Baba Metzia* 27a

s. [See Deuteronomy 22:1]

In the context of the above it can be explained in terms of man's *avodah* (at least briefly):

a) The ox — gores; b) donkey — feels cold even in the intensity of the 'sun — the Eternal' in the solstice of *Tamuz*;<sup>t</sup> c) garment — those who deal treacherously with Torah and *mitzvot*. That these three can be restored, that they can 'return and be healed,'<sup>u</sup> is a novel teaching of the Torah [i.e., not a matter of self-evident logic].

As for the 'scattered sheep,' however, he who merely loses his distinctiveness among the nations, why would we have to be informed that this kind of loss is returnable? Surely this follows *a fortiori* from the case of an ox — who actually rebels against G-d! The response: on the contrary, 'the lost sheep is a *difficulty*'<sup>v</sup> — that is, it is the most difficult to be restored. How can one possibly consider the *Shulchan Aruch* when lacking the very basis and starting point of all four parts of the *Tur* and *Shulchan Aruch*, namely 'one must not be embarrassed by those who would ridicule him'?<sup>w</sup> This then is the novelty of the case of sheep, that even so serious a loss too, the loss of self-respect, is to be restored. Nothing stands in the way of *teshuvah!*<sup>w</sup>

VIII. The verse in our sidrah proceeds to state that the verdict and the advice how to deal with the trespass in the matter of the deposit — relating to ox, donkey, garment, and even sheep — is: 'the word of both shall come before the judge.' This refers to the first judge of Israel,

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t. [A reference to Psalms 84:12: 'The Eternal G-d is a sun and shield.' Chassidut explains that the intensified radiance from the sun in the summer — and especially in the solstice of *Tamuz* — signifies a stronger radiation of Divinity. See *Lik. Sichot*, vol. I, Bereishit, sect. VII.]

u. [Isaiah 6:10]

7. Cf. *Zohar* III:124b: '*Kushiya* — difficult problems have their source in the side of evil.'

v. [This ruling is the very first paragraph of these codes.]

w. [*Zohar Chadash*, Bereishit 19d; *Zohar* II:106a. See *Tanya*, ch. 25.]

Moses — and ‘an extension of Moses is present in every generation’;<sup>7\*</sup> he inspires the strength to do *teshuvah* in the proper way, namely ‘he shall pay double unto *re’eihu* (his fellow).’ *Re’eihu* refers to G-d,<sup>8</sup> thus implying that he will pay G-d double relative to his status prior to sinning, as stated in *Igeret Hateshuvah*<sup>9</sup> ‘if he was accustomed to study one page, he shall study two . . .’

In turn, G-d will deal with him ‘measure for measure,’<sup>x</sup> transforming his wilful sins into veritable merits,<sup>y</sup> and even the animal soul will help him in the service of G-d.

More specifically: the animal’s aspect of ox will become ‘there is much increase by the strength of the ox.’<sup>10</sup> The aspect of donkey will become ‘Issachar is a heavy-boned donkey’<sup>11</sup> — signifying an *avodah* of *kabalat ol*, analogous to the donkey intended for carrying a burden.<sup>z</sup> The aspect of ‘Israel is a scattered sheep’ — also expressed in the verse ‘I have gone astray like a lost sheep,’<sup>12</sup> that is, he blunders about like a sheep that lacks fortitude and is lost — brings about the fulfillment of ‘seek Your ser-

7\*. *Tikunei Zohar* 69:112a and 114a. [Cf. above, Bo, notes vi-vii.]

8. *Shemot Rabba* 27:1

[See also *Tanchuma*, Yitro:5; and cf. Rashi on *Shabbat* 31a, s.v. *de’alach*.]

9. End of chapter 9 [quoting *Tanna devei Eliyahu*; see *Vayikra Rabba* 25:1.]

x. [*Sanhedrin* 90a. See also *Sotah* I:7-9.]

y. [See *Yoma* 86b.]

10. *Proverbs* 14:4

[See *Keter Shem Tov*, *Hossafot*, sect. 91; *Lik Sichot*, vol. I, *Vayishlach* sect. X. Cf. also *Zohar* III:108a, quoted in *Tanya*, chapter 41.]

11. *Genesis* 49:14

z. [*Tanchuma*, *Vayechi*:11: ‘Issachar offers himself to the Torah like a donkey to a burden,’ quoted by Rashi on this verse (‘he bears the yoke of the Torah like a strong donkey upon which is placed a heavy burden’). Cf. also the interpretation of this verse in *Tzavaat Harivash*, sect. 100.]

12. *Psalms* 119:176

vant,<sup>'aa</sup> 'draw me after You,<sup>'bb</sup> that he follows G-d in a way transcending thought and reason. The aspect of garment becomes 'and the aroma of your garments is like the fragrance of Lebanon.'<sup>13</sup>

This is the general principle of the animal soul assisting in the service of G-d, as expressed by our sages 'You shall love the Eternal your G-d with all your heart'<sup>cc</sup> — that means with both your inclinations (the *yetzer tov* and the *yetzer hara*).<sup>'14</sup>

(Adapted from the Sichot of Simchat Torah and Shabbat Bereishis, 5715)

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*aa.* [Ibid.]

*bb.* [Song 1:4]

13. Song 4:11.

[*Shir Rabba*, on this verse, interprets "'Like the aroma of a field which the Eternal has blessed' (Genesis 27:27), that is, like the perfume of the Garden of Eden; thus the sphere reflecting a person's good deeds (see *Igeret Hakodesh*, sect. XXVIIb). See also Rashi on this verse.]

*cc.* [Deuteronomy 6:5]

14. *Berachot* 54a.

[For a fuller discussion of this principle of the sublimation of the *yetzer hara*, see *Tanya* ch.9; *Mystical Concepts in Chassidism*, ch. XI.]

# BESURAS HAGEULO

## The Announcement Of The Redemption

### 16

The appointment of David, the King Moshiach, has already occurred, as it says,<sup>1</sup> "I have found David My servant, with My holy oil I have anointed him." It requires only an acceptance of his kingship by the people and a complete revelation of the attachment between the king and the people - in the true and perfect Redemption.

*(From the talk of Shabbos Parshas Mishpatim, Parshas Shekalim, Mevorchim HaChodesh Adar, 5751)*

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1. *Tehillim* (Psalms) 89:21.

### 66

In regard to recent events:

First of all, it occurred that on the eve of this Shabbos, the heads of the great and important countries of the world, and at their head the leaders of the two superpowers, convened together. They resolved and announced a new era in the relationship between the countries of the world. The status of war between the nations of the world was nullified, to be expressed in a reduction and elimination of weapons of destruction until there is peace and unity, a working partnership and strong cooperation between nations for the good of all mankind.

Prior to this event (by Divine Providence) the President of this country declared to all his people (on Wednesday, "the preparation for Shabbos,"<sup>1</sup> the beginning of the eve of this Shabbos) that he would announce and publicize a reduction and elimination of weapons of destruction, utilizing the money that was not spent to

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1. *Pesachim* 106, end of side a.

## BESURAS HAGEULO

procure weapons to expand economic programs that provide for the citizenry. The announcement was confirmed by Congress, wherein the laws of the country are established and which have the force of law according to Torah ("the law of the government is the law"<sup>2</sup>)

One has to consider the lesson as well as the details of the event - its place and time, including its connection to the contents of the time in **the Torah**, the Parsha of the week, as will be explained.

The lesson of this event is a general and fundamental aspect of the Divine service of the Jewish people ("our work and Divine service while in exile"<sup>3</sup>) - **to bring the coming of Moshiach**:"<sup>4</sup>

One of the promises of the true and final Redemption through our righteous Moshiach is connected to the conduct of the nations of the world: "they shall beat their swords into plowshares and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."<sup>5</sup>

Furthermore, this will occur through the activity of our righteous Moshiach himself, as stated at the beginning of the verse,<sup>6</sup> "He will judge among the nations and reprove many peoples" ("The judge is king Moshiach... for he is the master of all the peoples, and he reproves them; he says to whoever in whom is found sin, let the crooked be made straight... and because of this there will not be war between one nation and another because he will make peace between them, and they will not need weapons of war, and they will beat them to make of them utensils for working the ground"<sup>7</sup>). For

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2. *Gittin* 10b. See there for cross-references.

3. *Tanya*, beginning of chapter 37.

4. The expression of our Sages, of blessed memory - in the Mishneh at the end of the first chapter of Brochos.

5. *Yeshayahu* 2:4. *Micha* 4:3.

6. *Yeshayahu* 2:4. *Micha* 4:3.

7. Commentary of *Radak* on the verse.

## THE ANNOUNCEMENT OF THE REDEMPTION

"At the end of days the mount of the House of the L-rd will be mended... and all the nations will flow to it, and many peoples will go and they will say let us go up to the mount of G-d, to the House of the G-d of Yaakov and learn from his way and go in his paths, because Torah goes forth from Tzion and the word of G-d from Jerusalem,"<sup>8</sup> and "the one who will teach them is the king Moshiach, about whom it is said, and he will judge."<sup>9</sup>

The heads of the nations of the world are resolving and announcing the reduction and elimination of weapons of destruction and an expansion of programs that provide sustenance for the country and the world as a whole. This is the content of the promise that "they shall beat their swords into plowshares," breaking weapons of war to make them vessels for working the ground, "ground from which comes bread."<sup>10</sup> [Since they are currently making this resolution,] this is a clear sign concerning **the beginning of the fulfillment of this promise** of the true and complete Redemption through our righteous Moshiach.

A further clarification:

Since we find ourselves in the "highest time" of the coming of our righteous Moshiach, "Behold he (the king Moshiach) comes,"<sup>11</sup> we already see (an example) and the beginning of **the effect of the king Moshiach on the nations** - "and he judges between the nations and reproves many peoples and they shall beat their swords to plowshares..." Essentially, G-d is inspiring the rulers of the world ("the heart of kings and princes is in the hand of G-d"<sup>12</sup>) to resolve

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8. *Yeshayahu* ibid, 2-3. *Micha* ibid, 1-2.

9. Commentary of *Radak* on the verse.

10. *Iyov* 28:5.

11. *Shir HaShirim* 2:8 and *Shir HaShirim Rabba* on the verse.

12. A common expression - based on *Mishlei* 21:1. See *Likkutei Sichos*, vol. 13, p. 285, note 1 and the marginal note there.

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and announce together concerning the position and situation of "they shall beat their swords into plowshares."

The resolution and announcement occurred specifically at this time, because of its special connection with the true and complete Redemption through our righteous Moshiach.

It may be added, that the connection of the event to the beginning of the activities of our righteous Moshiach is also emphasized **in the details** of the event - **the time and place** wherein the heads of state made the resolution and announcement concerning the position and situation of "they shall beat their swords into plowshares":

The place wherein this event occurred (a place designated for representatives of the nations of the world to gather to deliberate among themselves in a courteous and peaceful manner) is in this country and this city. In the country and city wherein is "**Beis Rabbeinu Sh'B'Bavel**"<sup>13</sup> [The House of our Rebbe in Babel], "Beis Chayeinu" [The House of our Life], the synagogue and study hall, the house of Torah, Prayer and acts of loving-kindness, [all creations] of my sainted father-in-law, the leader of our generation. He chose [this place] and established here the headquarters from which "Torah will go forth," the dissemination outward of Torah and the wellsprings into all corners of the world until the coming of our righteous Moshiach (when your wellsprings extend outward<sup>14</sup>). For then also will the promise be fulfilled that "they shall beat their swords into plowshares."

The meaning of this concept is:

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13. *Megillah* 29:1. And see at length the pamphlet on the subject *Mikdash M'at Zeh* etc. (*Sefer HaSichos* 5752, p. 465.)

14. The Holy Letter of the Baal Shem Tov - *Kesser Shem Tov* at the beginning. And in many places.



## THE ANNOUNCEMENT OF THE REDEMPTION

When the leader of our generation came to the lower hemisphere and established his residence in this country and city, there began in force the purification and refinement **of the lower hemisphere**, extending there the revelation of the giving of the Torah (which had been in the upper hemisphere<sup>15</sup>). More than this, it became the source from which extended and spread the fundamental activity of disseminating the Wellsprings outward **literally into all corners of the world**. This was done through the shluchim [emissaries] that he sent throughout the world (also to the upper hemisphere), to the farthest corner imaginable, in order to disseminate Torah and Judaism to all the Jewish people (including and specifically those dwelling among the gentiles and speaking their language and acting in all appearances like them).

Further, and this is also essential, he disseminated matters of goodness, justice and integrity between the nations of the world as well, through fulfillment of the commandments of the children of Noach.<sup>16</sup> As greatly emphasized in recent years, as we come closer to and approach the time of the coming of our righteous Moshiach, "Then I will turn to the nations a pure language to call all of them on the name of G-d and to serve Him with one consent."<sup>17</sup>

In this last period (beginning with the year of **miracles**, and continuing into the years of "**wonders** I will show him" and "**wonders** in everything") this activity has reached its climax, with the breaking down of the boundaries of the country [Russia] that at its inception engraved on its flag and declared a war against the dissemination of Torah and Judaism, to the extent of waging war

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15. See *Igros Kodesh* of the *Rebbe Rayatz*, vol. 2, page 492 ff. See there for cross references.

16. According to the ruling of the Rambam (*Laws of Kings*, chapter 8, halacha 10), that "Moshe Rabbeinu commanded, by Divine edict, that all who come into the world be compelled to accept the commandments commanded to the children of Noach."

17. *Tzefanyah* 3:9. See Rambam *ibid*, end of ch. 11.

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against belief in the Creator and Guide of the world. (This also includes the imprisonment of my sainted father-in-law, the leader of our generation, and consequently his expulsion from the borders of that country.) Nevertheless, the activities of the *shluchim* of the leader of our generation extended even there, spreading Torah and Judaism in secret and with real *mesiros nefesh* [self-sacrifice]. This continued until the recent period, when the decrees of the country were nullified, and it became possible to continue the activities of spreading Torah and Judaism with greater strength and vigor, openly and publicly. Finally, the previous government fell and a new government was established, declaring itself for justice, integrity and peace, based on belief in the Creator and Guide of the world.

As a continuation of this, on the eve of this Shabbos a meeting between the new president of that country and the president of this country occurred, in partnership with many other leaders of the great countries of the world. There they accepted the resolution and publicized its contents that "they shall beat their swords into plowshares."

The location of this conference, its resolution and announcement **in the city of the leader of our generation**, my sainted father-in-law (in which gathered the leaders of the countries, including as well the president of this country, who had to come from the capital city to this city<sup>18</sup>) implies that all this came as a result of the activities in disseminating Torah and Judaism, justice and integrity

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18. Even though **the simple** reason for this is that the designated location for the representatives of the nations of the world to gather in an established way was from the outset designed to be in a place that was not the capital city of a particular country, yet the **true** reason for establishing that place [the United Nations] specifically in this city is that it was to be **the capital city** of "the kings, the rabbis" (see Gittin 62, end of side a and in other sources), my sainted father-in-law, **the leader of our generation** (and see below note 20.)

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throughout the world. That was done, and is being done, through the leader of our generation, **the Moshiach of the generation**.<sup>19</sup> This is so to such an extent that through the completion of the Divine service mentioned above, at this time the whole world is made ready for the beginning of the activities of the king Moshiach, "and he will judge between the nations and reprove many peoples, and they shall beat their swords into plowshares."<sup>20</sup>

**The time** in which this event occurred is also appropriately

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19. See the pamphlet mentioned above (in note 11), section 5, that the leader of the generation is the Moshiach of the generation. This is emphasized especially in regard to my sainted father-in-law, the leader of our generation, as alluded to in his two names: "Yosef" - "the L-rd shall set his hand again [Yoseef]... and gather the outcasts of Israel" (*Yeshayahu* 11:11-12), and "Yitzchak" - "then our mouths will be filled with laughter [S'chok]" (*Tehillim* 126:2. And see *Brochos* 31:1).

20. It should be noted, that the United Nations, organized for the purpose of peace and unity among the nations, was established in the lower half of the world after and in **proximity to the arrival of the leader of our generation** to the lower half of the world (beginning with the acceptance of the resolution in the middle of the war, about 5702, and principally at the conclusion of the war, about 5705). The headquarters were established **in the city of the leader of our generation**, even constructing a special building (about 5711). This emphasizes that the unity and the peace between the nations is a result of the activities of the leader of our generation in purifying the world (through the dissemination of Torah, Judaism, righteousness and integrity throughout the world). According to the increase of purification of the world through the leader of the generation, so also increases the solidification of an organization whose goal is to achieve unity and peace in the world, to the point of the completing and perfecting the purification of the world, fulfilling the prediction that "they shall beat their swords into plowshares," which is the foundation of this organization (to such an extent that it is emblazoned on the walls of the building.)

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connected with the Redemption because of its connection to the life **of the leader of our generation**; for it occurred on the eve of the last Shabbos of the month of Shvat, the eleventh month, on the tenth of which is the *hilulo*<sup>21</sup> (the completion and perfection of the Divine service) of my sainted father-in-law, the leader of our generation. The eleventh [of Shvat] produced an expansion and innovation in his leadership, with greater strength and greater vigor, until the completion and conclusion of all the Divine service of our generation (the last generation of exile which is the first generation of Redemption). [This happened] during the [past] forty-two years, which correspond to the forty-two stages of travel in the desert of the nations [i.e., exile]. Thus we are already prepared and poised to enter the land in the true and final Redemption (as discussed at length at a previous gathering).<sup>22</sup> For **the time** (as well as the place) of the announcement that "they shall beat their swords into plowshares" emphasized the connection with the activities of the leader of our generation, my sainted father-in-law, the Moshiach of the generation, through whom is fulfilled the promise that "they will beat their swords into plowshares."

...It may be said that the resolution and announcement of **the leaders of the nations of the world** on the eve of Shabbos Parshas Mishpatim concerning the condition and situation of "they shall beat their swords into plowshares" is an effect of the resolution and announcement of "**our kings, the Rabbis**" that "Behold he (the king Moshiach) comes." [The situation today] began with the legal decree of my sainted father-in-law, the leader of our generation, that we have already completed our work and Divine service in the course of the exile and we are already prepared to greet our righteous Moshiach. It then continued through the legal decree of

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21. [The Zohar describes the passing of a tzadik as "hilulo." Literally it means wedding, because it is the "reunion" of the soul of the tzadik with his Maker. Translator's note.]

22. Talks of 11 Shvat and Shabbos Parshas Beshallah (*Sefer HaSichos* 5752, p. 380).

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the rabbis and authorities of the Jewish people **that the time of Redemption has arrived**, "a king from the house of Dovid will arise... it is presumed [b'chezkas] that he is Moshiach " until the situation and position of "behold, he is certainly Moshiach [vadai]." <sup>23</sup> [These are] legal decrees **"from Sinai,"** which extend into and penetrate **the barriers of the world** as well, to such an extent that the leaders of the nations<sup>24</sup> resolve and announce **voluntarily** (and **"in their courts"** for they have the force "the law of the country is the law") concerning the situation and position that "they shall beat their swords into plowshares."

...According to what was said above, the wonder and amazement becomes much stronger, together with the great pain and confusion (a pain so great that one should not go into lengthy discussion of this matter on the Sabbath) - how is it possible that the Jewish people still find themselves in exile?!... Until when?!...

Is it possible that after all the signs that the true and complete Redemption is coming imminently and immediately in actual reality, including the event of this eve of Shabbos, when even the nations of the world announce that the time has arrived for "they shall beat their swords into plowshares" we find ourselves on the holy Shabbos day outside the land? Instead of being together with all the Jewish people from all corners of the world, is in our holy land, in Yerushalayim the holy city, and in the Beis HaMikdash [Temple], gathered at the "table prepared and set for the meal before the people,"<sup>25</sup> upon which is set the Livyosan, the Shor HaBor and the Yayin Meshumar!

Further, and this is essential, the announcement, the

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23. *Rambam, Laws of Kings*, end of ch. 11.

24. That "even though he doesn't see, his mazel [lit., constellation, spiritual guide] sees" (*Megillah* 3a).

25. Rashi's commentary to the beginning of our Parsha.

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commandment and the power to "make me a Sanctuary and I will dwell among them" (as we read in the Torah at Mincha) in regard to building the Third Beis HaMikdash has not yet been received!

From this is understood the great need and the urgency to increase with greater vigor and greater force involvement those things which draw closer, hasten and bring in actual reality the Redemption, imminently and immediately.

First of all, in the matter emphasized in Parshas Mishpatim:

"Mishpatim" are the details of the laws between people in order to achieve peace<sup>26</sup> (and obviously the absence of its opposite, nullifying the cause of the final exile<sup>27</sup>), which brings the Redemption, as our Sages of blessed memory<sup>28</sup> said about the advantage of justice [mishpat], that "with it **Tzion will be built**, as it says,<sup>29</sup> Tzion will be redeemed with justice." [This also applies] to tzedekah ("and its captives through tzedekah"<sup>29</sup>) and acts of loving kindness,<sup>30</sup> as explained in our Parsha,<sup>31</sup> "If you will lend money to any of my people that is poor" and "Acts of loving kindness are greater than tzedekah."<sup>32</sup> Also the relevant section of

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26. See *Shmos Rabba* at the beginning of our Parsha (ch. 30:1): "they came to judgment and they made peace." In the Chiddushe HaRaDaL there: "Possibly it means through a compromise, as it says in Sanhedrin (6b), what is a peaceful judgment? It is a compromise."

27. See *Yoma* 9b.

28. *Shmos Rabba* there, 15.

29. *Yeshayahu* 1:27.

30. Including as well the effect on the nations of the world to be involved with tzedekah; particularly after the resolution of the leaders of the nations to save on the expenditures for weaponry, it is much easier to affect an increase in activities of tzedekah, whether for the nations of the world or for the Jewish people.

31. 22:24.

32. *Sukkah* 49b

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*Bava Basra*<sup>33</sup> (the "explanation" of parshas Mishpatim in the Oral Torah) explains in detail the concepts of the mitzvah of tzedekah. Among the fundamental ones is "Great<sup>34</sup> is tzedekah **for it brings close the Redemption**, as it says,<sup>35</sup> "Thus says the L-rd, keep judgment and do justice [tzedekah], for my salvation is near to come and my righteousness to be revealed."

As a continuation of this, there is also the lesson from the beginning of parshas Terumah (which is read at Mincha on Shabbos): "Make me a Sanctuary and I will dwell among them," beginning with the individual sanctuary within each and every Jew ("within it is not written but within them, within each an every one"<sup>36</sup>), within his inner heart. [The Sanctuary should also be] in his house and his room, making it a house of Torah, prayer and acts of loving-kindness. This includes in particular joining in building and expanding synagogues and Houses of Study in a manner of "Take for me terumah... gold and silver and copper"<sup>37</sup> (all thirteen (fifteen)<sup>38</sup> things enumerated in the Torah), through which is accelerated and hastened and effected immediately the building of the third Beis HaMikdash in reality, in the simple sense.

This resolution<sup>39</sup> should bring immediately the reward,<sup>40</sup> bringing the Redemption, imminently and immediately in reality, for then the Melave Malka [the meal after Shabbos], "the meal of Dovid, king Moshiach,"<sup>41</sup>

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33. 8a ff.

34. 10a.

35. *Yeshayahu* 56:1.

36. See Alschich on the verse. *Sheloh* 69a and in other places.

37. 25:2-3.

38. See *Likkutei Sichos*, vol. 21, p. 153, in the references there.

39. [To give according to the generosity of their pure hearts to the Gemach [Free Loan] Fund, for whose benefactors a Melave Malka was arranged after this Holy Sabbath. (**Publisher's note**)

40. See *Taanis* 8b. *Shulchan Aruch Orach Chaim* end of section 571.

41. *Siddur HaArizal* in its place [section dealing with the Saturday night

## BESURAS HAGEULO

will be arranged in partnership with the leader of our generation, our righteous Moshiach, at our head, in our holy land, in Yerushalayim the holy city, in the third Beis HaMikdash.

May it be His Will, and this is the most fundamental matter, that he true and complete Redemption through our righteous Moshiach comes into actual reality imminently and immediately... with all the explanations of "MiYaD" (including as well the acronym that encompasses the generations, **Moshe, Yisroel** (the Baal Shem Tov), **Dovid** (king Moshiach)).

And specifically to our generation, that the acronym of "MiYaD" alludes to the three periods connected to my sainted father-in-law, the leader of our generation:<sup>42</sup> in the order closest to us, **Moshiach** (**Menachem** is his name), **Yosef Yitzchak**, **DovBer** (the second name of the fifth Lubavitcher Rebbe).

And all the explanations of "mamosh" [really], and above all immediately in the **literal meaning** of "mamosh", really, really, really.

*(From the talk of Shabbos Parshas Mishpatim, 27 Shvat, Blessing of the New Month Adar I, 5752)*

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Melave Malka repast] and in other places.

42 See above, section 59.

<p><b>IN LOVING MEMORY OF</b> <b>Reb Ariel Leib ben Reb Chaim ע"ה Milner</b> Passed away on 27 Shevat, 5779 <b>ת. נ. צ. ב. ה.</b> * <b>DEDICATED BY HIS CHILDREN שיחיו</b></p>
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